

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

GARDINER, ME. FRIDAY, JANUARY 2, 1829.

[NEW SERIES, VOL. 3.—No. 1.

PUBLISHED EVERY FRIDAY BY
P. SHELTON.
WILLIAM A. DREW,—Editor.

THE INTELLIGENCER.

JANUARY 1, 1829.

THE NEW YEAR.

These, as they change, Almighty Father! these
Are but the varied God. The rolling year
Is full of *THEE*.—*Thomson.*

As entering upon the unknown fortunes of another year—a year that, no doubt, will, like all other years, have its sorrows as well as joys,—its storms as well as sun-shines,—it becomes us, as wise and reflecting beings, to make for ourselves a practical application of the sober lessons of experience, and to shape our course according to the safe and salutary rules of virtue, being constantly on our guard against the dangerous allurements that lie in the way of human life. This world is a school where experience is the most effectual, though sometimes a severe instructor; and he is indeed unwise—unfriendly to himself—who does not improve by the solemn lessons received therefrom. It is good to hold converse with the past—to review the history of years and months and days gone by; to inquire of them, in what course of conduct, under what circumstances of life, we have found the greatest sum of true pleasure; and if we have departed from that course, or have exchanged those circumstances for different ones, to endeavor to regain that state and condition which have been the most conducive to our real happiness.

A merciful Providence, though he has for wise reasons concealed futurity from human view, has still graciously vouchsafed to grant us all necessary lights to guide us in the way of wisdom, in the way of safety, in the way of our best good. In infinite good will he has spoken from heaven to the benighted children of men, and the revelations of his will and our duty are in our possession. And when the King of glory speaks, who should not listen! When our Father in heaven gives his paternal instructions to his children, who would not obey! In the Christian scriptures we have instructions on all that is necessary to our present good and future happiness. Let us, then, enter this year with a renewed determination to make his Word the man of our counsel, and while we rejoice in the sublime and renovating truths it reveals, let us also endeavor to be guided and governed by the maxims and laws which are therein laid down. Thus shall we honor Him who is worthy of all honor, and thus shall we secure to ourselves all the advantages—and no solid advantages lie elsewhere—that are connected with wisdom and virtue.

There are various subjects, which, particularly at this interesting season, recommend themselves to serious attention. We have not only to prepare for the changes that await us—for sickness or death which may be reserved for us—our friends before the expiration of this new year—we have not only to lay plans for our own temporal security and prosperity; but we owe also, as citizens both of the civil and the Christian commonwealth, a duty to others, to our country, and to the holy religion we profess. As citizens of the republic, we should encourage the dissemination of useful knowledge and the cause of virtuous principles—since on these alone, under God, depend the preservation of those free institutions which are an honor and an ornament to our country, a blessing to the people, and which engage the admiration of the world. It is well to be jealous of those in power, lest their ambition might lead them to over-leap the barriers of the constitution: but it is no part of patriotism to raise an unjust opposition to the powers that be. Our rulers should be encouraged in well doing—not suspected of wrong when there is an honest effort to subserve the interests of the people. All good citizens will cling to the constitution and to the union of the states as the ark of our political safety, approving what is virtuous in all, and defending their rights against every unwarrantable encroachment thereon.

As Christians, we owe a solemn duty to the cause of our blessed Redeemer. The principles of his religion are inseparable with those of free inquiry and moral liberty; and he who is not willing—practically willing, that these should be enjoyed and exercised, is an enemy to the religion of Jesus—let him profess what he will or belong where he may. Christianity has no communion with darkness. It covets the light and can never prosper without it. Let, then, all the means of knowledge be encouraged—the mighty engines of free inquiry be set in motion, and let no unhallowed hand be put forth to stop it; let the freedom of thought and speech be maintained: thus shall *TRUTH* extend her empire over the world and bless mankind with all the amiable virtues that follow in her train. There is, we believe, a mighty reformation going on in the religious world. The light of the nineteenth century is closing away the darkness of the sixteenth—a darkness that still lingers in the world, but that must ultimately depart. The divine character, which heretofore has, by the arts of designing men, been dressed in robes of tyranny—a character that has been represented as abiding in storms as his chosen element—is presenting itself in all its lovely, its endearing and its renovating beauties. It is beginning to be ascertained that God is not the enemy of his creatures; but that he, on the contrary, is the infinite Father and unchanging Friend of all his dependent intelligences. The heavens bespeak a glorious day at hand; the sun of righteousness with healing in his beams is rising above the fogs of human error, and bringing to view all that is encouraging in the destiny of man. May that day soon come!

There are, too, duties—and such as are not to be neglected—which we owe to one another. Man is a social being—he was not made to live alone. His security and good fortune are interwoven with those of others; and in meditating their harm, he hazards his own prosperity. His happiness must come from the public stock, and to that stock he is under the strongest moral obligations to add his portion.

"God never made a solitary man;
'Twould jar the concord of his general plan,
Should man through nature solitary roam,
His will his sovereign, everywhere his home,
What force would guard him from the lion's paw?
What swiftens save him from the panther's paw?
Or should fate lead him to some safer shore,
Where dangers never press, nor fears roar,
Where liberal Nature all her charms bestows,
Suns shine, birds sing, flowers bloom, & water flows,
Still discontented, though such glories shone,
He'd sigh and murmur to be there alone."

The unfortunate poor have a right to our sympathies—a claim on our benevolence—heaven gave them the claim—and in resisting it we do violence to the law of God. Especially at this season of the year does an obligation lie on us to visit the poor and afflicted, and to minister, according to our ability, to their pressing necessities. It is not enough that we wait for them to come to our doors, buffeting the pitiless storm as they come, asking with broken hearts for our charities; it is the duty of the *Christian* to seek out objects of wretchedness, and alleviate their sufferings in a tender and compassionate manner, without appearing to load them with the bondage of gratitude to their benefactors. The Son of man, when he was on earth, "went about doing good"—and no man is his follower who does not imitate his example. "Visit the fatherless and the widows in their afflictions," kind reader, and you will have that "pure and undefiled religion" which, in the sight of God our Father, is worth more than all the supernatural illuminations of fanatics, or all the fine spun speculations of the schools. We wish there was, in every town, a society of females, organized to visit, and to relieve, the sick, the poor and the afflicted amongst them. They seem to be the most proper messengers of good to certain unfortunate conditions; and were such societies general, the sum of good done might be great indeed.

Such are some of the means, gentle reader, which, if attended to, will serve to make this new year—what we ardently wish it may be to you—a *HAPPY* one. Let the fortunes of the year be what they may—and it is well we are not permitted to foresee them, lest the prospect should render us intoxicated or miserable—let, we say, the changes of time come as they will, if we embrace the truths, and practice on the principles of the gospel, all will be well—otherwise the year cannot be a happy one to any.

"Know then this truth, enough for man to know:
Virtue alone is happiness below."

MOTTO.

The reader will perceive that we have inserted a motto for this volume under our general head. This we have done not so much for the sake of being in fashion, as because it forcibly expresses in a few words our creed and the great purposes to which this paper is devoted. The maxims, that *GOD* is our friend, that *VIRTUE* is our good, and that *HAPPINESS* is the great end for which we were made, contain, both doctrinally and morally, the substance of our creed. And wishing *REASON* to prevail in the world, and to witness the fall of *ERROR, FRAUD AND SUPERSTITION*, we must defend those maxims as the great means of producing this result. The lines we extract from a piece of poetry in Zimmerman. If we mistake not we have seen it stated somewhere that it was written by *Soame Jenyns*, though it does not appear to be credited to him by Zimmerman. But let it have been written by whom it may, the whole of it deserves preservation. The reader will not think it takes up room unworthily.

THE VALUE OF TRUTH.

O! would mankind but make fair *Truth* their guide,
And force the helm from *Prejudice* and *Pride*,
Were once these maxims fix'd that God's our friend,
Virtue our good, and Happiness our end,
How soon must Reason o'er the world prevail,
And *Error, Fraud and Superstition* fail!
None would hereafter, then, with groundless fear,
Describe th' Almighty cruel and severe;
Predestinating some, without pretence,
To heaven; and some to hell, for no offence;
Inflicting endless pains for transient crimes,
And favoring sects or nations, men or times.
To please him, none would foolishly forbear,
Of food, or rest, or itch in shirts of hair;
Or deem it merit to believe, or teach,
What reason contradicts, or cannot reach;
None would fierce Zeal for Piety mistake,
Or Malice, for whatever tenet's sake;
Or think salvation to one sect confin'd,
And heaven too narrow to contain mankind,
No more would brutal rage disturb our peace,
But envy, hatred, war, and discord cease;
Our own and others' good each hour employ,
And all things smile with universal joy;
Fair virtue then, with pure religion join'd,
Would regulate and bless the human mind,
And man be what his Maker first design'd.

It is not unfrequently inquired,—if Universalists and Unitarians are friends of the Bible, and are anxious for the spread of religion in the world, why do we not find them engaged in giving their aid to the designs of Bible Societies, Missionary Societies, Sunday School Societies, &c.? And because we do not unite with the Unitarian sects in encouraging their plans, we are sometimes falsely represented as unfriendly to vital and practical godliness, and indifferent to its interests in the world. A charge of this character has been made by the *Religious Messenger*, an orthodox paper in Philadelphia, which has called forth the following Vindication from the able pen of Rev. S. R. SMITH, of that city. It has been published in the form of a Tract;—such extracts therefrom as have met our eye, we present to the reader, believing that it is calculated to undeceive the public as to our views of this subject, and to defend a calumniated class of Christians from the

cruel charges and false representations concerning their motives and conduct, which are industriously circulated throughout the country to injure our religious reputation.

AN APPEAL TO THE PUBLIC.

In Vindication of Universalists and others.

BY REV. STEPHEN R. SMITH.

The editor of the *Religious Messenger* says, "They (Universalists, Unitarians, &c.) oppose Sabbath Schools, because it requires something more than *talk* to promote them; Bible Societies, because universal experience proves that those who study them are better men than they were when ignorant of them; Missionary Societies, because civilization and the inculcation of virtue and piety are not congenial to their views."

We might have dispensed with the consideration of any previous charges against those much-abused Christian sects, since these specifications with some few remaining ones, embrace every idea—and nearly every epithet which can enter into a summary description of immorality and irreligion. And from the consideration that several assertions have already been noticed, what remains to be added in reviewing the above particulars, will be more condensed than would otherwise have been expedient.

First.—OF SUNDAY SCHOOLS. The primary, ostensible object of Sunday Schools, was the instruction of children in the reading and knowledge of the sacred scriptures. With a view to these desirable ends, the pupils were directed to commit to memory select portions of the Old or New Testament; and were excited to emulation by the prospect of a small reward. By these means, the first principles of religion were impressed upon the mind—generally without any particular reference to the views of sectarians; and the children of each family were left to imbibe from the lips of their parents or guardians, the peculiar maxims of their respective creeds. And so general was the approbation of the public, that most, if not all the various religious sects, encouraged its establishment by permitting their children to become its pupils. At the same time, so great was the spirit of liberality, that in many instances where catechisms or synopses of faith were taught, the children of each denomination were permitted to use and recite their own.

Now while even an ostensible liberality characterized this institution, Universalists and Unitarians bore their part in its support. A fact of such notoriety, that it would excite the greatest surprise that any editor in Philadelphia should appear to be ignorant of it—if we could be surprised at any real or pretended misapprehension of their views. As evidence that these denominations have not been wanting in sustaining such schools, it is only necessary to state, that one was continued for several years at the Lombard-street church, in this city, many of whose patrons were Universalists, and certainly one of whom—a lady of the first respectability, assisted in giving instructions most of the time of its continuance. The Unitarians are now sustaining one in this city. Nor are these solitary cases—those denominations, in most cases where convenient, still continue to sustain Sunday Schools.

Is it asked then, why they have not continued the indiscriminate patronage of Sabbath Schools? The answer is a plain one—because the institution has long since ceased to deserve it!

Instead of a liberal and benevolent institution, in which Christians of all denominations enjoy equal and unmolested rights, its control has been monopolized by a single sect. So evident has this become, that many of the *Methodists* who entered with great spirit into the union measures, have withdrawn, and avowed to the world that every thing relating to the institution was directed and controlled by the Presbyterians.

Instead of an appropriation of its funds to the purposes of moral and religious instruction, they have been applied to the purchase of splendid establishments, with a view to the systematic organization of pecuniary measures, without responsibility to the public. Witness the building on Chestnut-street, purchased and ornamented with a beautiful marble front, at great expense; and the recent application to the Legislature of Pennsylvania, for an act of incorporation. While the public is told by a writer over the signature of *Somerfield*, in the *Philadelphia Gazette*—a writer devoted to the Sunday School cause, that the institution "in its operations for which a charter is asked, has no more to do in directing Sabbath Schools, than *Stephen Girard's Bank*!" This is well—"by their fruits ye shall know them." And this concession amounts precisely to what the public has long had reason to suspect—that the Sunday School Union resembled a banking establishment "in its operations," much more nearly than a properly benevolent and Christian institution. And since this is so frankly acknowledged—we would suggest the propriety of altering the name of the institution, so as to ex-

press the objects of the petitioners, if we have any word sufficiently "big with meaning."

Instead of merely impressing the first principles of morality and religion, in which all sects agree—the doctrines of a particular creed—the metaphysical subtleties which distinguish a single, or a very few sects at most, are sedulously imposed upon the minds of children; evidently intending thereby so far to indoctrinate them, as to secure their future attachment to the policies and principles of a particular denomination.

If this is not the fact, why are particular religious views suffered to be introduced into the schools? Why are the exclusive systems of modern orthodoxy only approved and distributed in the Sunday School tracts? And why are the lecturers and teachers always of a certain stamp? But one answer can be given—it is not so much for the instruction of the poor, as to make all our children orthodox!

Instead of encouraging filial duty and due respect and obedience to guardians or masters—the children of reputable families have been encouraged by their officious and over-zealous Sunday School teachers, in acts of disobedience in matters appertaining to religion—and threatened with the contempt of their School-companions here, and the torments of hell hereafter, if they should dare to attend church even with their parents, unless such as the teacher designated!

Daring and impious as this procedure is, a catalogue of examples will be furnished whenever the occasion shall demand it. But they have occurred so frequently, and are so generally known, that it is presumed it will never be necessary to furnish them in detail.

Instead of encouraging that humility which distinguishes the spirit and genius of the gospel—that foolish pride which is founded in distinction, and which is so common to youth, has been excited and pampered by an ostentatious parade of Sunday School processions and other feats calculated to distinguish that class of children from others.

Whatever else may have been accomplished, these things have been done. Can it, therefore, be matter of surprise, that those who have too much integrity to foster an enormous temporal monopoly, and too much independence to submit to the encroachments of spiritual usurpation should generally withdraw their patronage and support from an institution which has accomplished both?

With these facts before the public—facts which do not admit of denial, is it not matter of wonder, that men can be found of sufficient temerity to say that Universalists and Unitarians "oppose Sunday Schools, because it requires something more than *talk* to promote them?" And how much more than talk and gossiping have they cost their prating advocates? It is notorious that the subscription to the Sunday School Union is but *twenty-five cents per month*—a great proportion of which is wrung from the hand of the mechanic by the dread of popular odium. And while a small subscription is appended to the names of some of the most clamorous advocates of the institution, they are pocketing a comfortable subsistence from the gleanings of the rent roll, and sundry items of service in the gratuitous distribution of tracts.

It is because their plans and policies are not blindly followed—because their speculations and monopolies are exposed and brought to light—because their unwearied beggary—their self-aggrandizing appropriations and spiritual pride are re-proved, that a hue and cry is set up against every man and every denomination which enters not into their measures!

Sensible that the names of piety and love of souls, frequently and generally pass with the multitude for the *reality*—sensible of the current of popular favor which has hitherto borne their schemes towards the intended consummation—and knowing that vulgar ignorance can be blown into a flame where prejudice is already enlisted, the mouth-pieces of the institution have taken upon themselves to reproach as haters of God, and alike destitute of sympathy for suffering man, and of social or individual virtue, all those who refuse to reverence the Sunday School Dagon.

We are told that every denomination conducts its own schools. Indeed! But we are not told another fact of much greater importance, viz: that each must receive the tracts prepared and published by the Sunday School Union, or be held up to the execration of the public, as among those who "ridicule every effort to instruct the poor in morals or in religion."

Suppose Universalists and Unitarians should unite and organize a system for the publication of tracts for Sunday Schools—and then take it upon themselves to abuse and scandalize Presbyterians, Baptists, Methodists, and Episcopalians, for not adopting them. In this case, it is believed, the public would soon undeceive itself. The fact is the same in the present instance, only invert the names of the parties. And it would never be inquired

whether Universalists, &c., maintained Sunday Schools, if they would contribute liberally to the present establishment.

The truth is, these denominations have never been opposed to Sunday Schools as such—they have never ridiculed them, because it required something more than *talk* to promote them; but they have opposed them, because they do not choose to indoctrinate their children in the dogmas of modern orthodoxy, or to build up an institution for the benefit of those, who evidently aim at exclusive domination.

[To be continued.]

[From the (Providence) Telescope.]

EXPERIENCE OF A UNIVERSALIST.

I do not pretend to a more than common share of good feelings and benevolent affections; but somehow, though once a believer in the doctrine of interminable wretchedness and misery, I never could contemplate the dreadful idea, without the most appalling sensations of horror; and at the period when I believed it true, the only true happiness I could experience, was founded on the secret hope of its fallacy. When I reflected on my own probable future happiness, the mind very naturally adverted to the contrast of the probable, and according to the declaration of my creed, the inevitable woe, in which millions of my fellow beings would be involved: I imagined, as far as imagination was competent to draw the picture, a burning lake, in which they were writhing and groaning with the most excruciating tortures, at one moment uttering the most piteous shrieks of despair!—at the next, calling on God their Creator, with the most plaintive tones of penitence and distress, by al that was good and merciful, to relieve them from their intolerable sufferings; either to translate them to some different abode, or to annihilate them at once! But behold!—A God of all power and goodness stood silent by, and turned a deaf ear to their cries of distress; or regarded with infinite pleasure, their accumulated misery; until at length, finding there was "no eye to pity, no arm to save," and wound up to the highest pitch of frenzy and distraction, they vented themselves in the most horrid imprecations on the God that made them!—Never—never can I erase from my mind the agonizing reflections of those dreadful moments! And must I—Gracious God! and must I be compelled to witness to the wasteless ages of eternal duration, a scene like this! My own safety occupied not a single thought: My own salvation seemed scarcely worthy a single wish. It was lost—absorbed in the horrid fate of others; and destroyed every pleasurable sensation. Nor was it possible for me to regain my composure, nor participate in the delights of Christianity, until I could lose sight of the awful scene, and flatter myself it was a vision of the brain.

It had been my lot, to follow to the grave, a kind and indulgent father, whose unremitting exertions for my welfare bespoke how much he loved me! A fond mother too; whose tender care and fond solicitude, whose fostering hand and maternal kindness, never were withdrawn till the hour of her departure! They were dear to me as life itself; and though many years have since rolled away, during which I have passed through a thousand varying scenes, their images occupy a place in my heart; oft times they fill my midnight dreams; and the wounds inflicted by their death, still bleed afresh, and never can be healed.—A tender infant too; the first pledge of conjugal affection, and many a friend, had followed and long since, mouldered into dust! There—in that dismal abode, wrecked and pained with infinite tortures, my fancy represented them, chained by the wrath of God, made the sport of devils, and uttering the most piercing cries, extorted by the lacerating strokes of Divine vengeance! To me they extend their trembling hands! To me, in agonies of despair, they raised the voice of supplication, and implored my aid! My God! I could endure no more! The thought transfixed my soul; and I turned from the distracting scene with fervent hope, that I might rather be buried to all eternity in the tomb, than rise to realize the truth and reality of the vision.—I flew to the scriptures, and there I traced in lines as fair as the mid-day sun, the impartial goodness of my God—I there learned the blessed truth of the divine purpose, to rescue all his offspring from the power of sin and death. It was enough—I could anticipate with delight my future salvation, because with it, the salvation of my fellow-creatures, and my dearest friends, was coupled; and our happiness in that, as in this world, mutual. The vision of horror passed away; and my soul was satisfied: From that moment to the present, I have enjoyed that peace and happiness I never knew before, while haunted with the haggard spectre of a God of vengeance, and tormented with gloomy fears for the fate of my fellow-creatures. Ye that still wander in the maze of doubt and uncertainty, "Come taste and see that the Lord is gracious."

J. F.

War is Death's feast.

NEW YEAR'S ADDRESS.

Good Friends deserve good wishes, far and near;
We wish ours, then, in truth, a HAPPY YEAR!

"But wishes cost little;
They're scarce worth a tittle."

We cannot help that!
'Tis the best we have got:
And would ye ask more,
Than one hath in store?
We wish you prosperity,
Love and sincerity;
Truth and kind charity,
Health and hilarity,
True friends—a great rarity!
Peace and warm piety;
The blessings of honesty,
Good faith and integrity,
And every rich mercy from Him we adore;
And could you, in conscience, expect, or ask, more?

* * * * *
You see our verse is lame,
And, worse than all, is tame;
But how can the young in poetry
Expect his Muse to go easy?
Urchins, you know,
Need some to show
Them how to go,

Before they stride with stately steps
(We want a word that ends in *reps*—
Not *reprobates*! but congressmen,
Who deal in words at Washington.)
But our wishes are good, if our jade fails in speed,
And our will must be taken for want of the deed,
So kind PATRONS attend, while we call your at-
tention
To whatever subjects we happen to mention.

Hark! how rude Boreas, through the wild wood, dreads,
Whistles his exulting requiem o'er the conquered year!
His blast announces that our course hath run—
The common fate of all beneath the sun!
Fled are its joys, and nought to earth it leaves,
Save sober lessons, which the wise receives,
And treasures up, as premonitions true,
Pointing the way the future to pursue.

Thus passes time away, and with its flight,
We, too, are tending to the tomb's dark night.
While here we tarry, let us spend our days
In earnest duty in true Wisdom's ways:
For "Wisdom's ways are peace and pleasantness,"
And all true joys abide with righteousness.

Cold Winter comes in all his dread array,
Breathing in storms and conquering on his way;
Before him bow the glories of the year,
And humbled, desolate and pale appear!
Thus borne on storms, the new-born year comes forth,
'Mid blasts discordant from the icy North.
But Winter's reign is short—soon time shall bring
The verdant beauties of another Spring.
Thus with our life, Death's wintry, silent tomb,
Shall CHRIST unlock and chase away its gloom.
He, call'd "The Sun of Righteousness," shall pour
A flood of day-light never known before.
Warm'd into life, the slumbering millions come
To the long wish'd-for,—an eternal, Home.
Here rest we then, in holy, living faith,
To credit what the blessed Redeemer saith.

* * * * *
If we review the year,
What proofs of love appear,
From our Creator's bounteous hand!
His goodness ever near,
Dispels each rising fear,
And scatters blessings through the land.

Often we've call'd to view,
Such proofs of goodness, new,
To claim your gratitude and trust;
Then give to him his due,—
Oh man! He speaks to you—
"To me belongs the offering first."

The Truth is most mighty;
There is nothing so weighty;
It must prevail,
And error fall.

The "signs of the times"
Prove the truth of these lines.
Is it not so?
Where'er you go,
The empire of Truth is extending;
Those barbarous views,
Which contain no "good news"
From the creeds of good Christians are rending.

It is now quite too late,
To unite Church and State,
Dr. E.'s "half a million" notwithstanding;
Let them get up their "Schools,"
The people are not fools—
They'll not go at Capt. B.'s ***** commanding.
And there's Dr. A.'s *****
Oh mercy! how fallen!
An arrow of Balfour's
Has brought him on all-fours.
"Universal salvation"
Has been his destruction!
And there's "Glance"-ing W.'s *****
A monstrous great talker,
Full of spleen
At Mr. Dean
Because he quotes scripture,
And gives a true picture
Of facts to receive,
And truths to believe.
But our friend J.'s *****
Proves himself a well-wisher
To "poor puss" and good metre,—
Though he murders the latter,
May he live long and well,
And his "Poems" all sell.

But we
Must be
Drawing to a close;
For no mortal knows
How our murky jade doth worry us.
Besides, our precious time doth hurry us.
So, kind PATRONS, once more, in truth most sin-
cere,
We fervently wish you a HAPPY NEW YEAR.

"ALPHA—OMEGA."

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, JAN. 2.

OUR COURSE.

As this number commences a new volume of the CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE, and as the Editor now enters upon the third year of his editorial labors, it may not be improper for him to say a few words in relation to the course which he designs to pursue. It is, no doubt, unnecessary for him to pledge himself anew to the principles he professes, and to the interests of the religious denomination to which he belongs. Having, thus far, seen no reason for renouncing his general views of divine truth, he must, in conscience, still continue to maintain them. That God is good—that he is the Father of all his creatures—that he will never bring them into any condition inconsistent with their ultimate well-being; but that through a wise administration of his paternal government, he will finally make all his rational offspring holy and happy—these truths he embraces with a firm, and, as he thinks, a rational faith; and as long as he believes them, so long will he consider it his duty to "contend earnestly" for them. He cannot, in his soul, believe that the Supreme Being will ever make any of his creatures completely and eternally miserable. Such an idea does appear to him false, derogatory to the character of God as a good being, and unworthy the religious reverence of mankind. To him it does seem strange that such a notion should ever have found its way into the creeds of Christians professing the mild and encouraging religion of the benevolent Jesus; and he can account for its existence there only by supposing it was invented to indulge that spirit of revenge and hatred, which, alas! is too often discoverable in those who profess to be the followers of the Son of God. This opinion he thinks calculated to cause men to hate whom they believe God hates, and thus to encourage passions and to sanction a course of conduct, which is now less opposed by the gospel than hostile to the peace, good order and happiness of society. He must then, conscientiously oppose it.

Holiness he believes to be indispensable to happiness; and while he desires and believes in the universal prevalence of the latter, he will deem it his imperative duty to promote also the former. He desires not to quarrel with others, rather wishing to live peaceably with all men. He is willing others should believe as they please, and hopes ever to give them credit for all the moral and social virtues they may possess. At the same time he will enjoy and vindicate his own sentiments; nor shall "spiritual wickedness in high places," escape his censures.

Thus we once more push our bark on to the stormy sea of editorial life. Those who are disposed to favor us on the passage, or to permit us to pursue the even tenor of our way without molestation, shall have no occasion to complain of a want of courtesy on our part. We are willing to challenge any Editor's boat to a race on the line of reciprocal kindness. But if any undertake to upset or sink us, they must not complain if they receive a salute from our "ground tier."

AMERICAN BIBLE SOCIETY.

In the *Christian Mirror* of Friday last appears a communication signed "A Friend to Truth," to which are prefixed some remarks by the Editor, contradicting the statement which we extracted into our paper of Nov. 14, from a New-York newspaper, relative to the amount of money received by the American Bible Society between May 1827 and May 1828, for each copy of the sacred scriptures given away by the Society. We do not exchange with the *Mirror*, nor did the Editor see proper to send us his last number—as common courtesy would seem to require that he should have done. We have not, therefore, the paper before us, and cannot state precisely what is said therein. It came under our observation for a few minutes on Friday—since which we have not seen it—and from what we can recollect of its contents, it denied the statement above alluded to and was not sparing of its censures on us—seeming to consider the Editor of this paper as accountable for those statements. We had not time or opportunity to notice whether the professed extracts "A Friend to Truth" made from the Report of the A. B. S. sustained his charge of falsehood against the account we copied or not; but supposing that it did, why should that writer and the Editor of the *Mirror* hold us up as accountable for it? If the Editor of the *Mirror* should cast his eyes on an article in any one of the respectable journals of the day, having the ordinary marks of authenticity about it, would he, if he thought it interesting to his readers and the public, hesitate to copy it? And if he should extract it, and it should turn out to be an error, would he think it an act of justice or good usage in another if he should come out and charge him before the public with the crime of falsehood? If there was any error in the article before referred to, we hold ourselves ready—as we always, under all circumstances, mean to do—to say it was an error—or to give it even a severer name if the facts require more severity. But we are not convinced yet that the article was an error,—why should we be? Is not the authority of the respectable journals of New-York in giving a statement of the doings of the 12th anniversary of the A. B. S. then just held in their city, as good as that of an anonymous writer in the columns of the *Mirror*? True, that writer professes to give an extract from the official report of that Society. We do not know but he gives a correct extract from it, nor do we know as he does, for we never saw it ourselves. But admitting he has given it correctly,—we have an impression, from the hasty perusal we gave his article, that it does not contradict the fact stated in our paper, viz. that the American Bible Society received \$8 91 for each copy of the bible given away. This statement we believe is true, and that at a more leisure time we can make it appear to the satisfaction of the Editor of the *Mirror* and all others.

We wish to investigate this subject thoroughly, and

* Since the above was written, the Editor has ascertained that the *Mirror* of Friday last was sent to this office; it did not, however, owing to circumstances not necessary to name, come into his hands, nor was he knowing to the fact of its having been sent, until after the article above was principally in type. He would not wish to do the Editor of the *Mirror* injustice, and he therefore takes this place to state the fact, and to recall what is said, in this particular, as to a want of editorial courtesy on the part of Mr. Cummings.

therefore want the official means of doing it. If there is any error about it, we desire to know it, and that our readers should know it too. Will the Editor of the *Mirror* therefore, do us the favor to forward, if he has it, a copy of the Report of the doings of the American Bible Society between May 1827 and May 1828? We pledge ourselves to do him an equal kindness in return when requested.

The Editor of the *Mirror* has said, that if his correspondent has committed any error in relation to the article which we copied, and which he comments upon, he is ready to correct it. If he has committed an error in his representation of the concerns of the A. B. S., will he be equally willing to correct that also?

There is something in the communication of "A Friend to Truth" which looks to us as if he did not mean to be a fair, much less a generous, antagonist.—After inserting the New-York article alluded to, we added, that "it confirmed the fears we had entertained—that the American Bible Society was a mere speculating concern, got up to make money by printing Bibles;" and then went on to state what still more confirmed these fears, in facts which we then stated, that had come under our personal knowledge, relative to the conduct of one of their agents in this place and vicinity, last summer. "A Friend to Truth," in his communication, misrepresents our remarks in the disconnected extracts he makes therefrom, and is pleased to pass entirely over the facts to which we were knowing, and which were stated before his eyes. Does this look as if he were willing the truth, and the whole truth should be known? He seems to want to make out that our opinion expressed, was an incorrect one; because as he represents it, the New-York article, on the authority of which, we, in part, made up that opinion, was erroneous. Why does he not also attempt to show that the facts to which we were knowing, neither gave ground for the opinion he wishes to do away? Is not his silence as to those facts a pretty good evidence that he considers them as sustaining us in what we then said?

We say now, once for all—perhaps the Editor of the *Mirror* will not believe us, for it may be he thinks a Universalist cannot tell the truth,—that we are not opposed to measures being taken to supply the destitute with the invaluable treasure of the Word of God. On the contrary, we yield to no man in an ardent desire that that holy book should be circulated, read, BELIEVED, OBEYED. We will go as far as any one, according to our ability, in promoting this desirable object. We do have our fears, however,—they are honestly entertained,—that the American Bible Society is too much of a speculating concern for the benefit of the orthodox. Convince us that this is not the case—and we will resist no fair evidence in the case—and we now say, it shall have our best wishes for its success. Nix more,—we will do all we can to encourage others to give it their support.

GG—We would thank the Editor of the *Mirror*, if he thinks it an act of justice, to inform his readers of the circumstances under which the New-York article appeared in our paper of Nov. 14, and of our views on the subject of his correspondent's communication.

TO SOCIETIES.

As the last meetings of the four minor Associations in this State, that takes place before the next meeting of the Maine Convention in Readfield are near at hand, we would not fail to call the particular attention of every Society to the following article in the Constitution.

"ART. IV. It shall be the duty of each and every Church and Society in fellowship with this Association, to make an annual representation of its condition, wants and prospects; stating the number of members added or lost within the year ending in the month preceding the last meeting of this Association, previous to the meeting of the Maine Convention, annually, and the number then in regular standing; how much ministerial labor it has enjoyed within the year; what are its means of supporting the preached word, and of such other particulars as concern its interests and as would accord with the general design of this Article. And the representations shall be transmitted to this [minor] Association at its last regular meeting preceding the meeting of the Maine Convention; a report of which shall be laid before said Convention annually."

This is a very important subject and should by all means be promptly attended to by the Clerks or other proper officers of every Society. We want to know what our condition is—what our strength is in this State, so as to calculate with more certainty as to future operations. We want to know, too, who deserves, and to whom we can render, assistance as to the obtaining of preaching, &c. Let not the subject of the above article be forgotten; but let the representations required in it be made without fail by the delegates or by letter to the next meetings of the respective Associations.

The next meeting of the *Kennebec Association* will be held in Bowdoinham, on the 28th and 29th insts. The representations of Societies within this Association should describe their condition for the year commencing in Dec. 1827, to Dec. 1828,—giving particularly the number of members in the Society, &c. on the last of Dec. 1828.

The next meeting of the *York, Cumberland and Oxford Association* will take place on the 4th and 5th of February next. The Societies within this Association should bring the account of their condition down to January, this month—and for the year up to this time.

The *Washington Association* will meet in Hampden, the 18th and 19th of February. The Societies in this Association too, should represent their condition as existing one month previous to that time.

The time and place of meeting for the *Penobscot Association* is not yet ascertained. We expect to hear from Br. Frost daily on the subject.

We urge our brethren in our Societies not to forget this subject, but to give it a prompt, a faithful, an encouraging attention. It is about time delegates were chosen to sit in Council. Those who attended the fall sessions we suppose can attend the next, if so instructed.

NEW SOCIETY.

We are happy to learn, that a religious society, consisting of forty male members, was organized in Bowdoinham, on the 30th of Nov. last, to be known by the name of "The first Universalist Society in Bowdoinham and vicinity." At the organization, the Hon. SYMS GARDNER, SOLOMON EATON and WILLIAM BOOKER, Esquires, were chosen a Standing Committee, and Mr. MATTHEW P. SPEAR, Clerk, for the current year.

May the gentle dews of divine grace refresh the

hearts of each member of this respectable society, and crown its exertions in the cause of truth and righteousness with all desirable success.

THE DOCTRINE OF ELECTION.

In the New-Hampshire Observer, a respectable orthodox paper in Portsmouth, we find an original Essay, communicated for the columns of that paper of the 24th ult. on the doctrine of election. It carries the marks of considerable authority with it, as it is stated to have been "Read before an Association of ministers." On casting our eyes over the first page of the essay, which we give our readers below, we inquired within ourselves in astonishment. Is it possible that our orthodox brethren in N. Hampshire are in fact Universalists? Certainly, when it is said, "this plan [of God] embraces all of mankind, who will finally be saved," we must conclude that those who agree to it are Universalists. True, in other parts of the essay there appears to be a denial of this doctrine; but this fact only increases our astonishment—it does not remove it.—But let the reader read for himself and make his own comments. All we have to say is, if our orthodox friends in the N. H. Association believe "all of mankind will finally be saved," we congratulate them on what Paul in another case thought so desirable—"the increase of their faith," and extend to them the right hand of fellowship—providing always, that they live according to the mild, forgiving and benevolent spirit of their newly acquired faith.

By the doctrine of Election, I understand that eternal purpose of God, in pursuance of which he saves a part of mankind from sin and misery, and makes them holy and happy forever.

The truth of the doctrine is deduced:

1. From the infinite perfections God as Creator and Governor of the World. As he is the Creator, all things animate and inanimate, rational and irrational, must owe their existence and properties to him. As he is infinite in knowledge, he must, in creation have acted according to some plan; and as he is immutable and eternal that plan must be also immutable and eternal. This plan, we conceive must be co-extensive with the administration of God as Governor of all things; and as the whole necessarily includes a part, so this plan embraces all of mankind, who will finally be saved.

2. But again the Scriptures afford decided proof of this doctrine: in the following among other passages. John vi. 37. "All that the Father giveth me shall come unto me, I will in no wise cast out." Eph. i. 4, 5. "He hath chosen us in him before the foundation of the world," "Having predestinated us unto the adoption of children—according to the good pleasure of his will." 2 Th. ii. 13. "God hath from the beginning chosen you to salvation." 1 Pet. i. 2. Elect according to the fore-knowledge of God the Father." These passages which most clearly convey the idea of a definite and eternal purpose of God respecting the salvation of men, are strikingly illustrated by what the Saviour, as Judge, will say when he introduces the righteous into heaven. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34.

[Communicated.]

DEDICATION AT HAMPDEN.

The new Universalist Chapel in Hampden was dedicated to the One God, the Saviour of all men, on the 25th December.

Notwithstanding many unfavorable circumstances,—the small pox being in the neighborhood, and the travelling bad, which prevented the attendance of very many of our friends in this and the more distant towns,—the house was filled by a numerous and respectable audience, who evinced their intense interest in the services of the occasion by a serious and attentive deportment seldom witnessed in so large an assembly.

The order of exercises were as follows:

1. Christmas Hymn, by Dr. Doddridge.
2. Prayer.
3. Anthem, by Williams,—"O Lord God of Israel."
4. Selections from the Scriptures.
5. Dedication Hymn, by Rev. Dr. Harris, of Dorchester.
6. Sermon, by Rev. F. MACE, from Eph. xxviii. 20, 21.
7. Concluding Prayer, by Rev. JOSHUA HALL, of the Methodist connexion.
8. Music—Amesbury.
9. Benediction.

The Sermon was a chaste and eloquent production,—creditable to the talents of the reverend gentleman who delivered it, as it was grateful to his auditors.

The Music, under the direction of Dr. John Abbot, assisted by Mr. Hoyt, of Bangor, was in a style of very superior excellence.

Much credit is due to the society in Hampden for their liberal & persevering exertions in erecting this elegant little building. It claims the rare praise of uniting neatness and elegance, with comfort and convenience. Both the design and execution evince superior taste and skill.

The undertaking might well have been considered as somewhat hazardous in a small society, recently organized, and an object of the especial spleen of three old and established churches, from whom they have never received a kind look or a cheering "God speed you;" and it was in fact, so considered by their opposers, who, however liberal they may have usually been, have, in this instance, been sufficiently liberal and confident in their predictions of the total failure of the enterprise. But we are gratified to learn that the Proprietors, so far from having sustained a loss, have already sold their pews at an advance of several hundred dollars upon the cost of the building.

The Office Branch shall be noticed before long, in relation to the request made in its 25th number.

TO CORRESPONDENTS.

"L. S." is in type, but we are under the necessity of deferring its insertion till our next.

"Sigma" is thanked for his contribution—it shall appear in our next.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

TO "A LOVER OF TRUTH."

BR. DREW:—"A Lover of Truth," in your paper of Nov. 14, states the following objections against what I have written. 1st, He objects to my views of 1 Pet. iii. 18—20, thus—"Now if Christ had no existence, not even in spirit, before he was born of Mary, what had He to do in preaching to the inhabitants of the old world? might it not be said with the same propriety that Paul or John preached to them as Jesus Christ?" Answer. 1st, This objection is predicated on the ground, that I am a humanitarian. But I have said nothing in my writings on this subject. If I had, I do not see any thing formidable in this objection against my views of this passage; for 2d, The spirit in the ancient prophets, is never called in scripture, the spirit of Paul or of John. But it is expressly called "the spirit of Christ," 1 Pet. i. 11. This spirit, testified beforehand the sufferings of Christ, and the glory that should follow. But, did the spirit in the prophets, testify beforehand the sufferings of Paul and John, and the glory that should follow? 3d, The spirit in the prophets, was given to them in measure, and came upon them as occasions required. But the spirit was given to Christ without measure. On him it rested, or abode continually. It was only a part of this fulness of the spirit, the Prophets and Apostles received. On his account it was imparted, and but for him it never would have been given; for to him gave all the prophets witness. If on his account the spirit was received, and concerning him the prophets testified, I can see no impropriety in its being said, Christ preached by his spirit to the Antideluvians. If this is improper, it was equally so for Paul to say, that Christ came and preached peace to the Ephesians; Chap. ii. 17. One might object, saying—"What had Christ to do in preaching to the people at Ephesus? Might it not with equal propriety be said, that Michael or Gabriel preached to them?" Your correspondent should recollect, it was not with the soul or disembodied spirit Christ preached, either to the Ephesians or Antideluvians, but by the spirit or power of God. As Christ's mission was to affect all nations and all generations, all done in any age, might be said to be done by him which was done by the spirit, whether in Prophet or Apostle, for it was done on his account. Solomon is said to have built the temple, yet perhaps never laid a stone in the building.

2d, Your correspondent objects thus. "In reading your remarks on the 5th of Romans, in the *Christian Intelligencer*, I find, that you consider temporal death to be the penalty denounced on the sin of Adam. And yet you maintain, that Adam was created mortal, and, of course, must have died if he had not sinned. Now, how could that be a penalty for sin which is the necessary effect of that original law of nature?" In answering this, I shall quote a case from scripture which illustrates my views, where the same phrases occur as in Gen. ii. 16, 17.

Solomon said to Shemei, 1 Kings ii. 37. "For it shall be that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die; thy blood shall be upon thine own head." It is added, verse 42, "And the king sent and called for Shemei, and said unto him, did I not make thee to swear by the Lord, and protested unto thee, saying, know for a certain, that on the day thou goest out, and walkest abroad any whither, that thou shalt surely die."

1st, Solomon threatened Shemei with death if he departed from Jerusalem. God threatened Adam with death if he ate of a certain tree of the garden. The death threatened to Shemei, was, beyond a doubt, temporal death. As the same phrases are used in both cases, why should the death threatened Adam be considered as including eternal death or future endless punishment? It is evident both transgressed and both died. 2d, Solomon did not execute his threatening on Shemei on the very day he transgressed. The circumstances of the case forbid such a conclusion. The distance between Gath and Jerusalem; the business he went on; its not being inflicted until after he returned; and not until his conduct was reported to Solomon, rather shows it might be some considerable time after his transgression. Why then object to God's threatening, as many do, that it must have included eternal death because it was not executed on Adam the very day on which he transgressed. 3d, But supposing Shemei had not transgressed, who would ever have inferred from this, that he never would have died? Why then infer, that if Adam had not transgressed he never would have died? If it is said, in the case of Shemei,—"he knew he must have died, for all experience and observation proves, that all die." True; but it should be recollected, that previous to Adam, there could be no observation or experience to prove that he or any one else should die. Death preceding him was unknown. It is not adverting to this fact, that leads many to conclude, if Adam had not transgressed he never would have died. If death had been unknown until the days of Shemei, the very same thing would likely have been concluded of him. Death entered the world by Adam, and it hath passed through to all his posterity. But, it was death to Shemei, whether he died in his bed from old age, or by the hands of

THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."

GARDINER, FRIDAY, JAN. 2, 1828.

Subscribers to the *Intelligencer*, in this village, will hereafter find their papers in the printing office. All those to whom we have heretofore sent papers by a carrier, will be considered as continuing their subscription, unless we are notified to the contrary.

AGENTS. Those of our friends who have hitherto acted as Agents for the *Intelligencer*, will accept our thanks for their kind offices, and we shall be pleased to have them continue their services in that capacity, if convenient and agreeable.

ERRORS. Some of our Subscribers to whom we forwarded bills a few weeks since, have informed us that they have paid their subscriptions to Agents. We were apprehensive that this would be the case in some instances, and accordingly requested those of our Agents who had received such payments to remit them to us in season. We regret that it has not been done in all cases—but hope it will not be neglected much longer. Again we would observe, that some mistakes are unavoidable, but we hold ourselves ever ready to rectify them.

GARDINER LYCEUM. The winter term at this institution will commence next Wednesday. During the term there will be given Lectures upon Chemistry, Agricultural Chemistry, and upon the Anatomy and Diseases of Domestic Animals. A commodious shop, having the advantage of water power for Circular Saws, Lathes and other Machinery, has been fitted up and is under the superintendence of a skilful mechanic. Young mechanics, who may wish to defray a part of their expenses, will have an opportunity in the work-shop if seasonable application be made. This opportunity should be earnestly sought by those desirous of excelling in the art which they may have chosen for an occupation.

CONGRESS. This body has not as yet, finally acted upon any important business. There appears to be a very good disposition manifested by the members to dispatch business, but much cannot be sufficiently matured by the committees, for the two branches to act upon for two or three weeks to come.

"THE AMERICAN SYSTEM." The constitutional powers of Congress to impose duties on imports, for the purpose of protecting American Manufactures, which is so warmly contested at the South and by some in the North, has found an able advocate in President Madison. Two letters from that distinguished gentleman have been published in which he argues the matter fully—and as is generally thought conclusively. His opinion is certainly entitled to more weight than that of any other individual, no other person now living having had as much agency in framing and explaining the Constitution of the U. States as he. He not only supports the constitutionality of the tariff laws, but also the expediency of them so far as regards the principles involved.

NORTH TURNER BRIDGE. This bridge, which crosses the Androscoggin River on the county road from Augusta to Paris, was completed last week, and is now passable. A correspondent informs us that this bridge is an elegant specimen of architecture, is built strong and reflects great credit on Messrs. Hall and Howard under whose supervision it has been erected. The bridge will no doubt be a great convenience to travellers, and we hope its proprietors may realize a satisfactory interest on the capital they have expended in erecting it.

The Legislature of this State will assemble in Portland on Wednesday next.

The small pox is in the neighborhood of Hampden.

"I will stake my reputation against a farthing," said a member of Congress in debate, "that this measure will be well received by the people." That, rejoined another member, is the most equal bet I ever heard of!

Gen. Ripley is no doubt re-elected representative to Congress from Oxford District. From present appearances there is no choice in Hancock and Washington.

[For the Eastern Chronicle.]

MR. EDITOR,

There appeared in the last *Wiscasset Citizen*, a communication from a very remarkable genius, who signs himself "Whitfield." He finds much fault with your correspondent, "Common Sense," and through him, with certain obscure Dictionary-makers, named Johnson and Walker, for their definition of Eloquence. "Common Sense" in giving a technical definition of eloquence, it appears, thought it more modest and becoming to consult the aforesaid Johnson and Walker, than to offer his own opinion as a rule—and accordingly gave the definition that appeared in his communication, which definition W. in his superior wisdom, has declared to be "ridiculous" and "foolish."

It would seem, that Whitfield having heard by some means or other, that there was a "book used in colleges, called Blair's Rhetoric,"—straightway borrows one, and turning to the part that treats on eloquence, he finds the very first words to be a definition of the term, as follows: "Eloquence is the art of persuasion." He immediately seizes a pen and at it he goes, cutting up "Common Sense" and "young critics" most unmercifully, for relying upon "elegant language uttered with fluency," as a test of eloquence, rather than applying to Blair for a more "neat and logical" definition of the word. What a pity it is, that this renowned champion did not proceed a few lines farther in the book, before he grasped his weapon to prostrate poor "Common Sense." He would then have found a complete agreement between the definition given by Blair and that quoted by your correspondent. Blair, to be sure, gives a more copious explanation, as the nature of his work required, and in the course of the first sentence, he uses nearly the same words and precisely the same ideas as Walker. In fact, he entirely sustains the positions of Common Sense. These are his words: "Eloquence is the art of persuasion. Its most essential requisites are solid argument, clear method, and an appearance of sincerity in the speaker, with such graces of style and utterance as command attention. Good sense must be its foundation." Now all these requisites "Common Sense" showed were lacking in the performances of Mr. M., and that consequently he could not justly be called an eloquent preacher. But Common Sense did not choose to rest here. Blair divides eloquence into three degrees; the 1st is the mere faculty of pleasing—the 2nd, argumentative, such as the eloquence of the bar. Neither of these are claimed as characteristic of Mr. Maffit's preaching, at least in the sense, and according to the illustrations given by Blair. Under the third division, must Mr. M. rest his claims; and in this class of eloquence, did Common Sense dispute the right of Mr. M's performances, to be ranked for reasons which he assigned. "The third, and highest degree of eloquence," says Blair, "is, that by which we are not only convinced, but interested, and agitated, and carried along with the speaker; our passions rise with his; we share all his emotions," &c. "This high species of eloquence is always the offspring of passion." "Hence all studied declamation, and labored ornaments of style, which show the mind to be cool and unmoved, are inconsistent with persuasive eloquence." Had the sapient Mr. W. have read all of the chapter from which the foregoing extracts are taken, and compared it with the observations of your correspondent, he might have spared himself the labor of combatting shadows of his own creation, and not have exposed a departure from his wonted temperance and equanimity.—But, Mr. Editor, it may be doubted, whether the object of Whitfield was so much to correct the supposed "absurdity" of the definition given by Walker and others, as to make known some of his own extraordinary discoveries in the requisites, as Blair terms them, of true eloquence. This appears the more likely from the fact that he makes no attempt to controvert the statements and positions of Common Sense, but after quibbling awhile upon Walker's definition, he devotes the principal part of his communication to the illustration of his remarkable discoveries; and what, gentle reader, do you suppose these new requisites of eloquence are? Why, silence! and tears! It has been hitherto supposed, that these were the effects of the sublime art! but a new light—mayhap a "Light House"—has been enkindled at Wiscasset, and henceforth darkness will be dispelled from the earth. To be sure, it is by a rather novel species of logic that Whitfield would apply his discoveries to the benefit of his Magnus Apollo, but then it is well known that great geniuses never stop at trifles. As near as his meaning can conveniently be condensed, it amounts to this, or something very like it: Silence and tears are true eloquence. Jesus, on a certain occasion, on beholding the grief of Mary at the death of Lazarus, wept in silence;—ergo, Mr. Maffit's sermon—two hours long, which excited no tears—was eloquent. Admirable logician! Would not Whitfield have acted more wisely, had he, instead of stepping into the arena as a champion, have practised a little longer upon his new requisite of eloquence, silence?

It may be, that the ire of Whitfield was excited by the presumption of your "young critic," in daring to criticise so revered a personage as a "minister of the gospel." Indeed, this appears probable from his closing paragraph, wherein he represents the blessed Saviour of men as weeping at the cruelty of "Common Sense," in inflicting such serious wounds upon the wide spread fame of an eminent divine. And if so, it would perhaps be a dictate of common prudence on the part of your correspondent, if he wishes to propitiate the critical frowns of Whitfield, to put in practice the eloquence W. extols so highly, and hereafter be silent.

PHILO COMMON SENSE.

Post Office Department. From the Post Master General's report, which accompanied the President's Message to Congress, it appears that the number of persons employed by the Department, including post masters, clerks, contractors, and persons engaged in transporting the mail, is about twenty-six thousand nine hundred and fifty-six. There are about seventeen thousand five hundred and eighty-four horses employed, and two thousand eight hundred and seventy-nine carriages, including two hundred and forty-three sulkies and waggons.

LIST OF VOTES FOR SENATORS.
As examined by the Governor and Council.
For the County of York.

Whole number of votes	9882
Necessary to a choice	3294
Joseph Dane, of Kennebunk, had	4025
John Bodwell, of Shapleigh, had	3859
Abijah Usher, Jr., of Hollis, had	3929
and are chosen.	

For the County of Cumberland.

Whole number of votes	11,234
Necessary to a choice	3745
Jonathan Page, of Brunswick, had	3825
Andrew L. Emerson, of Portland, had	3851
George Ricker, of Minot, had	3831
and are chosen.	

For the County of Lincoln.

Whole number of votes	10,819
Necessary to a choice	2705
Symes Gardner, of Bowdoinham, had	3525
Ebenezer Hilton, of Wiscasset, had	3508
James Drummond, of Bristol, had	3513
Halsey Healey, of Thomaston, had	3500
and are chosen.	

For the County of Hancock.

Whole number of votes	2280
Necessary to a choice	1140
Aaron Holbrook, of Frankfort, had	1266
and is chosen.	

One vacancy.

Joseph Shaw and Andrew Witham—two highest candidates.

For the County of Washington.

Whole number of votes	1648
Necessary to a choice	825
No choice.	
Obadiah Hill and John B. Kuntz—	
two highest candidates.	

For the County of Kennebec.

Whole number of votes	4607
Necessary to a choice	1536
Nathan Cutler, of Farmington, had	3024
Joshua Cushman, of Winslow, had	2861
Sauford Kingsbury, of Gardiner, had	2857
and are chosen.	

For the County of Oxford.

Whole number of votes	3534
Necessary to a choice	1768
Nathaniel Howe, of Waterford, had	1889
George French, of Turner, had	1862
and are chosen.	

For the County of Somerset.

Whole number of votes	2984
Necessary to a choice	1493
Ebenezer S. Phelps, of Fairfield, had	2080
and is chosen.	

For the County of Penobscot.

Whole number of votes	2755
Necessary to a choice	1379
Solomon Parsons, of Sebec, had	1549
and is chosen.	

DIED.

In Bath, Me. October 10th, Mr. EDWARD MORES, in the 39th year of his age. He left a wife and seven children to mourn the loss of a kind husband and provident father. He has been a professor of religion about twelve years, most of which time he belonged to the Methodist connexion. But as death drew nearer, he became more liberal in his views; he renounced the doctrine of endless misery, receiving that which embraces "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As he found his earthly frame wasting by the daily preying of the consumption, his faith failed not, nor wavered. He contemplated the pains of death, for a while, with dread; but even this left him, before the irresistible messenger appeared. With him, all, in the parting hour, was calm as a summer's day. Few, if any, ever enjoyed a hope more replete with morality, or a spirit of resignation more calm and peaceful.
[Ch. Repository.]

M. B. F. O. F.

At Masonic Hall on Wednesday evening, Jan. 7, at 6 o'clock.

QUESTION FOR DISCUSSION.
Ought capital punishments to be inflicted publicly?

THOMAS SWAN, Scribe pro tem.
Jan. 2, 1829.

COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the name of
BRADSTREET, GOULD & HUNTER,
is this day, by mutual consent of parties, dissolved, as the term of said copartnership has expired.

All persons having demands against said firm are requested to exhibit the same for settlement, and those who are indebted to make immediate payment to William Bradstreet and Robert Gould, who are authorized to close its concerns.

WM. BRADSTREET,
ROBERT GOULD,
JOHN P. HUNTER.

Those who neglect to attend to the above request, or who stand indebted to the late firm of Robert Gould & Co. whose term of credit has elapsed, will not be surprised to find their demands left with an attorney for collection.

A connexion has been formed between the subscribers under the firm of

BRADSTREET & GOULD,

who will continue to carry on business at the Old Stand, where their friends and the public are invited to call.

WM. BRADSTREET.

ROBERT GOULD.

Gardiner, Dec. 20, 1828.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE.
Gardiner, Nov. 21, 1828.

NOTICE.

THE Stockholders of the Gardiner Cotton and Woollen Factory Company are requested to assemble on Tuesday, the 13th day of January next, at two o'clock in the afternoon, at the office of the Agent, in Gardiner, to transact the following business, viz:

- 1st. To choose a Moderator.
- 2d. To choose officers for the year ensuing.
- 3d. To choose an Agent.
- 4th. To see if the Stockholders will declare a dividend of the profits of their Factory.
- 5th. To see if said Stockholders will make an assessment on their shares, and if so, when and how it shall be paid.
- 6th. To hear the report of the Directors and Agent.
- 7th. To see if said Stockholders will authorize the Directors, or Agent, to sell and pass Deeds of a certain tract of land on Dead River which they hold by virtue of a levy of an execution against Solomon Bangs, and also another tract of land in Waterville, purchased of Edward Esty, Jr.
- 8th. To transact any other business.

Per Order,
SAMUEL JEWETT, Pro's. Clerk.
Gardiner, Dec. 29, 1828.

TO BE LET,

FOR one, two, or three years, a new and convenient Store, calculated for a retailer, situated in Wales, in the forks of the roads, where the new county road that leads out of the country intersects the main post road that leads from Portland to Augusta.—Said store is 30 by 22 feet on the ground, one and a half stories high, with a good cellar under the whole business of the same; a convenient counting-room, well secured against fire, also a 30 foot shed for the accommodation of the same. This stand is considered not inferior to any country seat in the State. For terms apply to the subscriber at Wales.
DAVID PLUMER.

Wales, Jan. 1, 1829.

FOR SALE.

A ROCK MAPLE KEEL for a ship, in three pieces, which will work between 30 and 100 feet in length, if wanted so long, 23 inch in depth. Also a part of a Keelson 40 feet in length. Said Keel and Keelson are landed on the main post road in Wales, and will be disposed of where they now lie for the sum of \$15. Any person intending to build the ensuing year, will find it to his advantage to call and purchase the same.
Apply to the subscriber at Wales.
DAVID PLUMER.

Wales, Jan. 1, 1829.

LIST OF LETTERS

Remaining in the Post-Office, Gardiner, Me. Dec. 31, 1828.

Samuel Ames,	Nahum Merrill,
Freeman Allen,	Richard M'Dougall,
Matilda Berry,	Samuel Moore,
Jacob Bowers,	Samuel Noble,
John Bran,	John Palmer,
Amos Bangs,	Calvin Pierce,
A. G. Cox,	John I. Plumer,
Lydia Cross,	Solomon Perry,
Enoch Carlton,	Alexander Paddock,
Garry Cook,	Reuben Rand,
Thomas Decker, 2d.	J. D. Robinson,
[Bookbay.]	Mary A. Randall,
James Elwell,	Clarissa Stevens,
John Fletcher,	Ezra S. Sanborn,
Rachel Freeman,	Eliza Stuart,
Jno. P. Flagg, 3	Zebulon Sargent,
Joseph Grover,	Hannah Sevey,
Reuben Griffin,	Parker Sheldon,
Josse Gould,	George Tibbets,
Daniel Gilman, Jun.	[Whitfield.]
Gorham Hamblin,	Joseph Lottchen,
Norris M. Jones, 2	Mary Woodcock,
Henry Kimball,	Abraham Waterhouse,
John H. Lathrop,	Hazel Wakefield,
Polly Lincoln,	James Williams,
James Lord, Jun.	Jacob Wood,
James Ladd,	Ivory Wakefield,
Joseph C. Libby,	J. W. Willard.
Moses Lord, 2	

SETH GAY, P. M.

Jan. 1, 1829.

GARDINER LYCEUM.

THE WINTER TERM, at this Institution will commence on the first Wednesday of January next. The studies for the term are as follows:—

REGULAR CLASSES.

Third Class—Arithmetic, Algebra, Geometry, Book-keeping.
Second Class—Chemistry, Agricultural Chemistry, Calculus, Mensuration, Heights and Distances, Surveying.

First Class—Magnetism, Constitutional Law, Optics, Astronomy.

WINTER CLASSES.

In Civil Architecture—Linear, Isometrical and Perspective Drawing, Carpentry, &c.

In Agriculture—Chemistry, Agricultural Chemistry, Elementary Principles of Natural History.

Navigation, and the French and Spanish Language are also taught to those who wish.

Students in the winter classes, will also be allowed to attend to any of the above studies with the regular classes, if they are prepared therefor.

LECTURES.

Lectures will be delivered up on Chemistry, Agricultural Chemistry, and a short course upon the Anatomy and Diseases of Domestic Animals.

A large and commodious shop has been fitted up, for the Mechanical Department, which will be under the superintendence of Mr. PHILIP C. HOLMES, an industrious and skilful mechanic. It has the convenience of water-power, for turning Lathes, Circular Saws, and other machinery. In this shop students will be allowed to work and an adequate compensation will be paid to them for such work as they may perform. If ingenious and industrious they may be able to pay their expenses.
Dec. 31

DISSOLUTION OF COPARTNERSHIP.

NOTICE is hereby given, that the Copartnership heretofore existing under the firm of

WASHBURN & WEBB,

is this day dissolved by mutual consent. All persons indebted to said firm are requested to make immediate payment. Their notes and accounts may be found with the subscribers.
ZALMUNA WASHBURN.
BENJAMIN WEBB.

Abion, December 14, 1828.

POETRY.

[We copy the following from the London Forget Me Not for 1829.]

TO THE NEW YEAR.

By Rev. George Downes.

BEAUTIFUL art thou in thy coming forth,
New-risen year—silent and beautiful!
Yon steady sun, by no obtrusive cloud
Roft of one beam, lights up the landscape round,
Turning the snow—which, like a wining-sheet,
Lay cold and cheerless o'er these Savoy hills—
To a gay mantle woven of choicest gold.
Silent and beautiful! no sound is nigh,
Save where the icicle, tinkling through the hedge,
Drops to the earth—a tiny avalanche,
That, falling, crushes some poor insect's home.
Such insects we, building and fashioning
Our airy castles, deem'd to be the sport
Of that stern jester, Time, who shatters all
Our fond imaginings, and loves to thwart
The farthest hopes of all-projecting man.
And yet, fall off our tyrant fates us on
Through bow'rs of bliss, strewn our mazy path
With fragrant chaplets won from Flora's hand.
Such lot is theirs who pass from realm to realm,
Regioing on their way, with gladsome hearts,
Adoring Nature in her loveliest forms—
Adoring Nature, and adoring God!

FARMERS' REPOSITORY.

HEMP.

When we recommended to our farmers, some weeks since, to turn their attention to the cultivation of hemp, as being an article easily raised and commanding a high price in market, we expressed an expectation that Prof. HOLMES, Editor of the *New-England Farmer's and Mechanics' Journal*, would prepare an article on the best method of cultivating and curing it, and promised, in case such an article appeared, to present it to our readers. In the last number of the *Journal* we find what was wanted and insert it below. We regret to say, that owing to the limited patronage extended to the *Journal*, but one number more of that useful publication will be published, unless the list of subscribers should seasonably be increased. Is it possible that the farmers and mechanics of Maine cannot, or will not, support one publication devoted exclusively to their interests?—Ed.

Hemp, (says Loudon,) is one of the few plants employed in agriculture, which have the male and female flowers on different and distinct plants. This circumstance has some influence on its culture for seed.

Soil. The soil best suited for hemp, is a rich, deep, mellow, vegetable mould. A deep alluvial soil, or such as is better known by the name of *intervale*, also produces it luxuriantly, and if it be moist, or more inclining to moisture than dryness, it will be still better. It was formerly cultivated on such soils, (in this State,) during the Revolution, for the purpose of being manufactured into twine, &c. for nets and seines. Almost any soil, however, if it be not exhausted, or if it be well manured and well worked, will produce it abundantly. It is important that the soil should be well pulverized. Indeed, most of our New-England farmers fail in this important part of cultivation; they do not use the plough and harrow enough. Old grass lands, that have been broken up, and have had one crop of potatoes, or corn, taken from them, would be suitable. It is not necessary that the soil should be extremely rich; for in this case, the hemp will grow too luxuriantly and coarse. On the other hand, it should not be very poor; for the crop will, of course, be thin and light. The ground should, if possible, be ploughed in the fall, that it might have the benefit of the frost of the winter, and spring ensuing. If fall ploughing cannot be effected, however, it should be done as early as the spring as possible, and well pulverized.

Time of Sowing, &c. Hemp should be sown as early in the spring as the frost will permit. It is generally sown broadcast, as wheat and rye are sown in the country. Great attention should be paid to harrowing it in; that the ground be well broken and no hard lumps or clods left. For this purpose, a bush-harrow should be used, in conjunction with the common kind, and a roller would be highly useful.

The quantity of seed, to be put upon the acre, must vary according to the quantity of the soil. The judgement of the farmer, and the object he has in view, must regulate this. From two to three bushels, however, may be considered as the average quantity per acre. The seed should be good—have a plump appearance, and be fresh, heavy and bright. No particular culture is required after it is sown, except, that, in some instances, the weeds are pulled out; this, however, is very seldom done, as the hemp springs up and chokes the weeds. On this account it is often sown for a weeder upon a soil that has become foul with weeds; "the quickness of its growth and the exclusion of the free circulation of air about its roots, occasioned by the largeness of its leaves, killing or suffocating all sorts of weeds or under growth."

Time and Mode of Gathering. There are different rules observed, with regard to the time of gathering hemp. Some harvest it as soon as it is out of blossom. Perhaps a better criterion is, the change of color, which takes place very soon after the pollen of the male plant, has become matured, or, in other words, as soon

as the male flowers begin to wilt. The leaves turn yellowish, and become somewhat speckled. In some countries, they sow their hemp in drills, or rows, and pull or reap the male plants as soon as they begin to change. The best way, however, for saving seed, is, to sow a separate field for this particular purpose. After the seed is threshed out, the fibre, or lint, can be obtained. It is best to reap or cradle it. The following letter, from an experienced cultivator of hemp, gives us valuable information on the subject:

"There is no invariable rule as to the time of cutting hemp planted for seed, by the general complexion of either the male or female; but particular care must be had to the color of the seed, when the hull that encloses it is taken off. The seed should be generally changed to a grey or brownish cast. If two-thirds of the seed wear that appearance, the sooner you cut the better. It should be bound in small bundles immediately after cutting, and set up in small stacks,—from four to six bundles in a stack—binding in all the branches, by putting three bands round the same, near the top of the shocks or stacks. It may stand in this situation until dry enough to thresh,—say from five to ten days, as the weather may be for drying.

The seed may be threshed in the field on sheets made of strong cloth, or on a floor. Great care should be used in moving the hemp to the place of threshing.—If threshed in the field, it should be moved on a cloth attached to two poles, like hay-poles, to save the loose seed. If removed to a barn, it should be done on a cart or waggon, with a cloth or tight box.

We clean with a common fanning-mill, taking care to give the proper speed, and to gauge every part to suit the weight of the seed.

After the seed is cleaned and put into bins or casks, it will be well to shovel it over, to prevent it from heating. I am quite sure that seed kept from heating, and from wet will be good as long as three years, if kept cool in the summer.

If your hemp is sown broadcast, and you design to save the seed, cut it when about half the seeds have begun to change their color, and proceed as above directed—only you will thresh within four fair days, without breaking the bundle, and put the hemp under cover to completely cure,—and when thoroughly cured, you may thresh again, without breaking the bands as other grain.

Mr. Lewis Buffet, of Scaghticoke, the last year, sowed five bushels of seed on two and a half acres of land. He cut his hemp with a cradle, and practised as here directed. He saved sixty-six bushels of seed, of a good quality; and his share of the hemp sold for seventy-two dollars, after paying for the dressing in hemp. Total value of the lint, one hundred and eight dollars. Such hemp, when broken in an unrotted state, and subjected to a water process after breaking, and properly cleaned, will equal the best Russian hemp.

We use the common corn-cutter for cutting planted hemp; but use it carefully, so as not to jar off the seed.

In all cases where you wish to save the lint, you will be careful to put the stem under cover as soon as you can, to prevent it from being stained by the weather.

N. B. Use the common flail for threshing. I am in great haste,

Your obedient servant,

JOSEPH HINES.

Sillwater, N. Y., Aug. 21, 1828."

The hemp, when cut, should be suffered to dry a day or two, then bound up in small bundles and shocked together, or housed until it is put into the water to rot.

Rotting. This is performed in various ways: By water—by exposure to the dews—by steaming, &c. &c. The object of it is, to separate the lint from the epidermis, or outer skin, and also from the inner part of the stalk, to which it adheres, by means of mucilaginous or other matters. The lint also probably contains some coloring, extractive and other vegetable matters, which must be cleared away; and the more perfectly this is done, without injuring the texture and strength of the fibre, the whiter and better will it be. This is effected by a slight putrefaction of the mucilage, &c. And it has been found by experience, that water is preferable to any other agent.

The water used for this purpose, should be soft, that is, contain no lime or salts; and it is best that it should have some slight motion, in order to wash away gently the matter which may be separated from the lint. A pond that is clear and pure, and whose waters are agitated by the winds; or a gentle stream is suitable for the purpose.

Stagnant waters were formerly preferred, because they were not only thought to have produced the desired effect in less time, but also, from an idea that running water would make a fibre "red and towey." This may be the effect in some streams that are rapid, or that contain any ferruginous matter.

The hemp should be completely covered by the water, but it is thought best not to touch the bottom. Stakes may be driven into the bottom of the pond, or stream, to prevent the hemp from floating away, and boards or planks put over it, with stones upon them, if necessary, to keep it immersed. The bundles should be laid crossing each other. The hemp should continue under water, until the fibre will separate from the other parts of the stalk, and no longer. To ascertain this, take

out a handful of the hemp, dry it, and rub it between the hands; if it separates easily and perfectly, it is time to take it out. The length of time to effect this change, must depend very much on the temperature of the water, and weather. It is generally accomplished in five days,—say from five to ten days. Particular attention should be paid to it, for it suffered to remain in the water too long, it will be injured. It is in this part of the process that experience is the most required, and a thorough knowledge of it the most important step, or point, to be gained; for on its management in rotting, or *wetting*, as it is sometimes called, depends the strength and beauty of the fibres, and consequently its value. The farmer, therefore, who is unacquainted with rotting it, should proceed with the utmost care and caution, lest he spoil his crop and lose his labor.

Management after being Rotted. After being rotted, it should be taken out, and dried as speedily as possible. This may be effected by nailing the bundles, and spreading them on some clean grass, or, by standing them up on the butts, against fences, &c. No considerable rain should be allowed to fall upon it, while drying.—When sufficiently dry, it should be put in some dry but airy situation. Great care should be taken that no dampness comes upon it, for this would make the fibre rot, and when this takes place, it will be likely to communicate to the whole heap.

Mode of Dressing. The ingenuity of man has devised a great variety of machines for dressing or breaking hemp and flax. The most simple kind however, and one that may be made by any farmer, is a modification of the common brake, by Mr. Bond. This brake is made heavier than common, which may be done by using heavier materials, or by loading a common kind by weights. A piece projects behind, and a wheel is attached with cogs, or kams, to raise or move it, in the same way that a trip-hammer is moved. The moving power may be either horse or water.

If the hemp be very long,—say eight or ten feet, some recommend to cut it in two. Care should be taken to keep the long and short hemp separate, and the butt and seed ends ought not to be put together. It should be dressed perfectly clean. About twelve handfuls make a head, which should be tied by a small band near the head, or largest end, and then packed into bales of such sizes as suits the convenience of the farmer or purchaser. Great care should also be taken to keep it perfectly dry.

GENERAL REMARKS.

Some people have objected to the raising of hemp because it is an exhausting crop. It is not, probably, more exhausting than wheat. The following letter affords good evidence that it need not be feared on that account.

"To the Editor of the Bellows Falls Intelligencer."

SIR,—In answer to the questions you have been pleased to ask in relation to the culture of hemp, &c., I can briefly remark, that during the years 1813, 14 and 15, I sowed upon my farm about one acre of hemp: it was sowed upon what is termed meadow land, upon the Connecticut river, and was continued upon the same piece of land three years successively. There appeared to be no very essential difference in the several crops, either as to quantity or quality. It may be proper to remark, that during this time no manure was put upon the land. The great labor then required to water-rot it in the stem, rendered the growing of hemp both expensive and burdensome and finally induced me to relinquish it altogether. From my own experience on the subject, I am fully satisfied that a hemp crop is not what would be called an *exhausting* crop, but may be successfully cultivated upon good land, with the same attention that we usually bestow upon our grain and other crops.

Under this conviction, and the additional inducements of obtaining a market for hemp without the process of water-rotting, which is superseded by a newly invented machine for cleaning, I have engaged to plant a part of my land the ensuing season for the purpose of raising a crop of seed; in order to be in preparation to raise the lint the following season. I am, Sir, &c.

AMOS PARKER.

Springfield, Vt., Oct. 10, 1828."

From four to eight hundred pounds of fibre may be considered as a fair crop per acre.

50 DOLLARS PREMIUM.

Fifty dollars have been placed in the hands of the Trustees of Gardiner Lyceum, to be offered as a Premium for the best water-rotted HEMP, raised in the State of Maine, in the year 1829.

The Trustees, therefore, offer the above Premium to any person who will raise in the State, in the year 1829, and prepare for use, a quantity of Hemp, not less than 600 lbs.

The Hemp must be of good quality, water-rotted, and fit for Cordage.

If there are several competitors, the Premium will be awarded to that which shall be adjudged of the best quality; and if the quality be alike, or nearly so, to the greatest quantity.

The Hemp may be exhibited either in this place or Portland, and persons applying for the Premium, will make their applications, post paid, to E. HOLMES, previous to January 1, 1830.

S. KINGSBURY, Committee appointed by the Trustees.
Gardiner, Sept. 30, 1828.

CINNAMON-FIELDS OF CEYLON.

Our morning was, as usual on a first arrival, taken up in visits; in the afternoon, we visited the famed cinnamon gardens, which cover upwards 17,000 acres of land on the coast, the largest of which are near Colombo. The plant thrives best in a poor, sandy soil, in a damp atmosphere; it grows wild in the woods to the size of a large apple-tree, but when cultivated, is never allowed to grow more than 10 or 12 feet in height, each plant standing separate. The leaf is something like that of the laurel in shape, but of a lighter color: when it first shoots out it is red, and changes gradually to green. It is now out of blossom, but I am told that the flower is white, and appears when in full blossom to cover the garden. After hearing so much of the spicy gales from this island I was much disappointed at not being able to discover any scent, at least from the plants in passing through the gardens; there is a very fragrant small flower growing under them, which at first led us into the belief that we smelt the cinnamon, but we were soon undeceived. On pulling off a leaf or a twig you perceive the spice odor very strongly, but I was surprised to hear that the flower has little or none. As cinnamon forms the only considerable export of Ceylon, it is of course preserved with great care; by the old Dutch law, the penalty for cutting a branch was no less than the loss of a hand; at present a fine expiates the same offence. The neighborhood of Colombo is particularly favorable to its growth, being well sheltered, with a high equable temperature; as showers fall frequently, though a whole day's heavy rain is uncommon, the ground is never parched.—*Bishop Heber's India.*

THE PIRATES.

We have shuddered as we read the frequent accounts of the dark and bloody deeds of those scourges of the ocean, the pirates. We have rejoiced at the condign and merited punishment they have received as a just reward of their crimes, but we have been accustomed to look no farther than to the wretches themselves for the motives which have driven them on to such deeds of hell, but now we are compelled in many instances to consider them as mere machines—guided and urged by some concealed master spirits. We have said there were some concealed machinists—men who have urged these dark and hellish pirates to fill their own coffers at the expense of the honest industry of their meritorious fellow men. Have we advanced anything we cannot prove? Have we here stated anything which every man who is conversant with the public journals for a few months past has not observed? But there are few who as yet have courage enough to avow their sentiments on a subject so heart rending. There are few who will point the finger of scorn, contempt and contumely on him whom we know to be concerned in nefarious and diabolical schemes of aggrandizement by using the dagger of the ocean assassin, and say thou art the man. Why this forbearance? Is not vice on a throne as odious as vice in a cottage? Are the poor to be contemned, spurned and punished for their evil deeds, and he who is clothed in fine linen and fares sumptuously every day, still go on in his path of guilt? We may stand at our homes and as individuals talk about the many and accursed instances of piracy, but all is vain. It is for the government of the United States to use prompt and efficient means to sweep pirates from the ocean, and it is our opinion that the present administration has been dead, very dead, on this important question. The man who on the highway presents a pistol to your breast and demands your money, is soon caught and punished, and why? Because means are used for his detection; but the pirates may plunder our ships, maltreat and perhaps sacrifice to their hellish thirst for blood and their fears of detection, whole crews. Captains and mates may be lashed to the shrouds and flogged till the lacerated skin refuses to perform its wonted office, and like the folds of a garment hanging down reveals the naked flesh—and it is put in the newspapers headed HORRID TRANSACTION, perhaps talked of at head quarters, and then it passes off and the places which then knew it, now know it no more. It is registered only in the remembrance of distressed mothers—and written only on the hearts of bereaved widows. If the government have not any ships to send immediately to secure these piratical vessels, let them offer a handsome and generous reward for their apprehension, and we dare say that soon our harbours would teem with vessels, ready to seize on these ocean robbers.—*Salem Courier.*

OLDEN TIME.

In 1637, there were but thirty-seven ploughs in all Massachusetts, and the use of these Agricultural implements was not familiar to all the planters. From the annals of Salem it appears, in that year, it was agreed by the town to grant Richard Hutchinson twenty acres of land in addition to his share on condition, "he set up ploughing."

1639. A sumptuary act of the General Court prohibited short sleeves, and required the garments to be lengthened so as to cover the arms to the wrists and required reformation in "immoderate great breeches, knots of ribbon, broad shoulder bands and taylor's, silk rases, double cuffs and ruffs."

1639. "For preventing the miscar-

riage of letters, it is ordered that notice be given, that Richard Fairbanks, his house in Boston, is the place appointed for all letters, which are brought from beyond the seas or are to be sent thither, are to be brought unto him and he is allowed for every such letter 1d, and must answer all miscarriage through his own neglect in this kind, provided that no man shall be obliged to bring his letters thither, unless he please."

1643. The Court order, that in the election of assistants, Indian beans should be used instead of paper, the white to be affirmative and the black the negative.

1647. The Court order, that if any young man attempt to address a young woman, without consent of her parents, or in case of their absence, of the County Court, he shall be fined 4l, for the first offence, 10l, for the second, and be imprisoned for the third.

1649. Mathew Stanley was tried for drawing the affections of John Tarbox's daughter without the consent of her parents, convicted and fined 5l.: fees 2s 6d.—Three married women were fined for scolding.

CHEMICAL EMBROCATION,

OR

WHITWELL'S ORIGINAL OPODELDOC,

FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest,) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitations, counterfeits and impostors. Therefore be sure that you receive Whitwell's Opoodeldoc, or you may be most wretchedly imposed upon.—Price 37 1-2 cents.

Volatile Aromatic Snuff—For many years celebrated in cases of catarrh, headache, dizziness, dimness of eye sight, drowsiness, lowness of spirits, hypochondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents.

Whitwell's Bitters—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1-2 cents a paper. JARVIS' Billious Pills are highly important in all the above complaints, and should in most cases be used with the Bitters.

Balsamic Mixture, or Infirmary Cough Drops—one of the best compositions ever used for coughs, colds, asthma, and all disorders of the breast and lungs. Price 25c.

Sold at the Boston Infirmary, corner of Milk and Kilby streets,—also by his agent, J. B. WALTON, Gardiner, Me.

1y-20

GARDINER IRON COMPANY have for

at all their Store in Gardiner,
Mill Cranks, Rims and Spindles; Iron
Knees, Slanchions, Cogs and Shaves,
Wind ass Necks, House Pile, Cap-
stan Heads, Rims and Spindles;
Crow Bars, Plough Moulds & Coulters, Ax-
letree Shapes, Sleigh Shoes, Patent and
Common Oven Mouths, Cast Wheel
Hubs, Cart and Waggon Boxes;
1-2 3-4 and 1 inch LEAD PIPE—*for Aqueducts.*

Also—a large assortment of

IRON AND STEEL.
Old Saws, Swedes and English Round, Flat and
Square, IRON: Horse, Deck and Spike Rods,
by the ton or smaller quantity: Cut and
Wrought Nails, Anvils, Vises, Cir-
cular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing most sorts of machinery now in use, such as Gearing for Cotton, Woollen, Grist, Filling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting, and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

ROOM PAPERS.

P. SHELTON has just received from Boston, a large quantity of French and American Paper Hangings and Borders, which will be sold at the lowest rates.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all monies collected and forwarded to the publisher, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscription will be discontinued, except at the discretion of the publisher, until all arrears are paid.

All communications addressed to the editor or publisher, and forwarded by mail, must be sent free of postage.